



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

## AN EARLY SOURCE OF THE TESTAMENTS OF THE PATRIARCHS.

OF the Aramaic texts here published, the Cambridge fragment was identified by Mr. H. L. Pass among the Geniza collection in the University Library, and was edited by him in the *J. Q. R.*, XII, 651 sqq. We have reprinted it because he has kindly furnished us with some corrected readings (to which we have added some of our own, derived from photographs), and because of its connexion with our other texts. The remaining part of the Aramaic is contained in a single leaf found some time later among the Geniza fragments in the Bodleian Library, and briefly described in the Catalogue, No. 2835, 27. The two pieces are on vellum, in the same hand, and clearly belonged to the same MS., which Mr. Pass considers "can scarcely be later than the eleventh century." Possibly it is even earlier.

The occasional agreement of the Aramaic with the ordinary Greek text, and their more frequent divergence, already noted in the *J. Q. R.*, XII, 652, were difficult to explain. Was the Aramaic a Jewish adaptation of the Greek, or was it a more original form of the work? That there is some connexion between them could not be doubted. Meanwhile another discovery, while throwing light on some part of the difficulty, raised other questions equally hard to answer. Prof. Lake when on a visit to Mount Athos photographed a tenth century MS. of the accepted Greek text of the Testaments, which on examination proved to contain a long passage not found in any other known MS., but agreeing, where the two happen to overlap, word for word with the Aramaic, and clearly

derived from the same source. We print here only the part which corresponds to the Aramaic, reserving the rest for another occasion.

There is also a small Syriac fragment, clearly belonging to the same work, printed by Mr. Pass in the *J. Q. R.*, XII, 657, where the last number ܡܕ (134) is a mistake of Wright's Catalogue for ܡܕ (137).

The common source of these Greek and Aramaic texts is not the *Testaments of the XII Patriarchs*, but a work based partly on the Testaments and partly on the Book of Jubilees, or else a work from which the authors of these books drew some of their materials. The evidence is decidedly in favour of the latter alternative, and therefore postulates a date not later than 150 B. C.

The question naturally arises what was the original language of this work? Was it written in Hebrew, and are the Aramaic and Greek fragments independent translations of it? or was it written in Aramaic and is the Greek fragment a rendering of the Aramaic? The possibility of the Greek being the original is precluded by the fact that it exhibits several Semitic idioms such as ὁ καπνὸς αὐτῶν (= אֲשֶׁר . . . עֲשָׂנוּ), ἐκκαλεῖν ἐν αὐτοῖς (בָּעֵר בָּם), μεγάλη ἀπὸ πάσης σαρκός (גְּדוּלָה מִכָּל בָּשָׂר), πρόσεχε σεαυτῷ ἀπὸ παντός (הִשְׁמַר לָךְ מִכָּל). These could be explained from an Aramaic or Hebrew background. Again the peculiar expression κρίσις ἱερωσύνης, meaning the "rights (or dues) of the priesthood," is only intelligible through retranslation into משפט הכהנים (cf. Deut. xviii. 3). Since, so far as we are aware, this is not explicable on the hypothesis of an Aramaic<sup>1</sup> original, we are led to the conclusion that the underlying text was in Hebrew. Possibly also the corruption in the Greek σὺ πρῶτος ἀπὸ τοῦ σπέρματος λαβὲ σεαυτῷ, where for πρῶτος the Aramaic rightly reads γυναικα (אִנְתָּא), may afford an argument in the same direction; for here it is quite impossible to explain

<sup>1</sup> The Targum on Deut. xviii. 3 does not render משפט by דין.

how *πρῶτος* arose, if the Greek is a translation of the Aramaic. But *πρῶτος* = probably *רשון* which would thus be a corruption of *רש*. Another passage which cannot be explained except on the hypothesis of a Hebrew original, is found in Bodleian col. *b*, *μὴ βεβηλώσης τὸ σπέρμα σου μετὰ πολλῶν*, a corruption of *πορνῶν*, as the Aramaic (*רש*) shows. But in Test. Levi ix. 10 we find *μετ' ἀλλοφύλων γενῶν*, and this is the sense required by the context, and especially by Jubilees, that the priestly line was not to be defiled by foreign marriages. The text of the Testaments presupposes *זרות* which must have been corrupted to *זנות* (or *זנות*) from which the Aramaic reading is derived. On the other hand it is to be observed that the list of trees in the Greek corresponding to Bodleian col. *c* shows several transliterations of Aramaic names of trees<sup>1</sup>. But this argument is not conclusive. For it would not be unnatural to use, even in a Hebrew document, in the second century B.C. the popular Aramaic names of trees, where a large number is given. Moreover in certain cases the Hebrew name may either have been forgotten or have become so unfamiliar as to make it advisable to give the ordinary names which these trees bore even amongst the minority who knew Hebrew.

Again, we should not fail to observe that the Aramaic contains dittographs, which can most naturally be explained as duplicate renderings of the same Hebrew original. One such conclusive dittograph is found in col. *c* of the Cambridge fragment. The text states twice the reason for which Levi called his son's name Merari. "And I was greatly distressed regarding him (*מַר לִי עָלוּהִי לְחָרָה*) because as soon as he was born he died" (*מִית*). This statement is nonsense; for Merari did not die. But the true text—a duplicate one for the most part—immediately follows: "And I was greatly distressed regarding him (*וְהָיָה מְרִיר לִי עָלוּהִי מֵיָא*) because he was like to die" (*יָמוֹת*).

<sup>1</sup> See footnotes on p. 580.

The simplest explanation of this dittograph is that we have here two renderings, one incorrect and the other correct, of the same Hebrew original. The difference in the word used for "greatly" in the two cases is noteworthy. The second and correct rendering is supported by the Test. of Levi xi. 7: *ἐκάλεσα αὐτὸν Μεγαρεῖ, ὃ ἐστι πικρία μου ὅτι καίγε αὐτὸς ἀπέθνησκεν* (*was like to die*).

Finally among Hebraisms in the Aramaic might be instanced *הרת* = "she conceived" (Camb. frag. col. c).

Thus the balance of evidence seems to be in favour of a Hebrew original.

The order of the present fragments is as follows: Cambridge fragment, col. *a*, comes first, followed by a gap of three columns. Then Cambridge, col. *b*, followed by a loss of some columns in the Aramaic. After this comes the Oxford fragment of four columns, the last three of which are preserved in the Athos Greek fragment. Then follows a loss of four columns in the Aramaic which are, however, preserved in the Greek. Finally we have the Cambridge fragment, coll. *c*, *d*, *e*, *f*, the first half of *c* alone being preserved in the Greek.

Both the Aramaic fragments are in very bad condition, some passages being quite illegible. Doubtful letters are marked with an overline; letters supplied are enclosed within brackets. In both texts, words evidently corrupt are marked with an obelus. We have added a literal translation of the Aramaic, but the meaning of some passages is very uncertain.

Cambridge fragment, column *a*.

..... ו מאת ...  
 ..... דברת די כל א  
 ..... למעבד דין בב  
 ..... יעקב אבי ורא[ה]  
 ..... ואמרנן להון ב ..... ה ד  
 צבין אינן בברתן ונהוי כולן א[חין]

וחברין גזורו עורלת בשרכון  
 והתחמיון ב[ואתן] ותהון חתימין  
 כואתן במילת . . . ט ונהוי לכ[ון]  
 א

\* \* \* \*

[About three columns are wanting here.]

Cambridge, col. b.

אחי בכל עדן . . . . .  
 א די הוו בשכם . . . . .  
 אחי ואחוי דן . . . . .  
 בשכם ומה . . . . .  
 פ[עב] די חמסא ואחוי . . . . .  
 אינון יהודה די אנה ושמעון  
 אחי אזלנא לה . . ד לראובן  
 אחונן די למד . . . שר ושור  
 . הודה קרמא [די] שבק עאנא  
 \* \* \* \*

[Probably a long passage is lost here.]

Bodleian fragment, col. a.

שלמא וכל חמדת בכורי ארעא  
 כולה למאכל ולמלכות הרבא פגשא  
 וקרבא ונחשירותא ועמלא  
 ונצפתא וקטלא וכפנא זמנין תאכול  
 וזמנין תכפן וזמנין תעמול וזמנין  
 תנוח וזמנין תדמוך וזמנין תגוד  
 שנת עינא כען חזי לך הכין רבינך  
 מן כולה והך יהבנא לך רבות שלם  
 עלמא ונגדו שבעתין מן לוחי  
 ואנה אתעירת מן שנתי אדין  
 אמרת חזוא הוא דן וכדן אנה  
 מתמא די יהוי לה כל חזוא וממרת

אף דן בלבי ולכל אינש לא גליתא  
ועלנא על אבי יצחק ואף הוא כדן  
[ברכ]ני אדין כדי הוה יעקב  
[בתרי] עשר כל מה דיהוה לה כנדרה  
[וכדי] אנה הוית קדמי בראש  
[כהונת]ה ולי מכל בנוחי יהב קרבן  
... לאל ואלבשי לבוש כהונתא  
[ומ]לי ידי והוית כהין לאל עלפ . .  
וקרבית כל קרבנוחי וברכת לאבי  
בחיותי וברכת לאחי אדין כולהון  
ברכוני ואף אבא ברכני ואשלמית

Bodleian, col. b.

Test.  
Lev. ix. 1.

להקרבנה קורבנוחי בבית אל ואולנא	καὶ ἀνῆλθομεν	
מבית אל ושרינא בבירת אברהם	ἀπὸ Βηθῆλ καὶ κατελύσαμεν ἐν τῇ αὐλῇ 'Αβραὰμ	
אבונן לות יצחק אבונה והוא	τοῦ πατρὸς ἡμῶν παρὰ Ἰσαὰκ τὸν πατέρα ἡμῶν καὶ εἶδεν	
יצחק אבונא לכולנא וברכנא	Ἰσαὰκ ὁ πατὴρ ἡμῶν πάντας ἡμᾶς, καὶ ἠὺλόγησεν ἡμᾶς	
וחדי וכרי ידע די אנה כהין לאל	καὶ ἠὺφράνθη καὶ ὅτε ἔγνων ὅτι ἐγὼ ix. 3. ἱεράτευσα τῷ Κυρίῳ	
עליון למארי שמיא שארי	δεσπότη τοῦ οὐρανοῦ ἤρξατο	
לפקדה יתי ולא לפא יתי דין	διδάσκειν με τὴν κρίσιν	ix. 7.
כהנותא ואמר לי לוי אודהר	ἱεροσύνης καὶ εἶπεν, Τέκνον Δεὺ πρόσεχε	
לך ברי ברי מן כל טומאה ומן	σεαυτῷ ἀπὸ πάσης ἀκαθαρσίας,	
כל חטא דינך רב הוא מן כל	ἢ κρίσις σου μεγάλη ἀπὸ πάσης	
בישרא וכענ ברי דין	σαρκός. Καὶ νῦν τὴν κρίσιν	
קושטא אחזינך ולא אטמר	τῆς ἀληθείας ἀναγγελῶ σοι καὶ οὐ μὴ κρύψω	
מינך כל פתגם לאלפותך דין	ἀπὸ σοῦ πᾶν ῥῆμα διδάξω σε	
כהנותא לקדמין היזדהר לך	πρόσεχε σεαυτῷ	ix. 9.
ברי מן כל פחו וטמאה ומן כל	ἀπὸ παντὸς συνουσιασμοῦ καὶ ἀπὸ πάσης ἀκαθαρσίας καὶ ἀπὸ πάσης	

להקדמה קורבנות וצדקה ואלו  
 נפית אליו שדינא בצורת אברהם  
 אברהם יצחק אברהם והוא  
 יצחק אברהם לכולם ובו כנא  
 ויהי ויהי עדי אנה כוונתו לאל  
 עליון לעליון שמה שאר  
 להקדמה ואלו אלה דין  
 מהנות ואמר לי ליה אזהר  
 לך ברי ברו מן כל טומאה ומן  
 כל חטא דינך רב הוא מן כל  
 בישויא ובענין דין  
 קושטא אחרינך ליה חומר  
 מינך כל פתגם לא לפתק דין  
 כהנא לקדמין הוודא לך  
 ברי מן כל פתגם וטמא ומן כל  
 זנוה ואנת אנתא מן משכא  
 סב לך ולא תהי לזרעך ויהי  
 אריזרע קדוש אנת נדוי  
 ודע לך קדוש אורי אורי כהן  
 קדוש אנת נדוי לך ודע  
 אורי קדוש אנת  
 לך קדוש אנת כען  
 בבשרך מן כל טומאה







לי די חזין להסקה מינהון למדבחה

די ריח תננהון בשים סליק ואלין

אינון שמהתהון ארוא ודפרנא

וסגרא ואמולא ושוחא ואדונא

ברותא ותאנתא ואע משחא

ערא והרסה ואעי †דקתא אלין

אינון די אמר לי די חזין להסקה

מנהון ל[תחו]ת עלתא על מדבחה

וכדי [הסקת] מן אעי אלין על

מדבחה ונורא ישרא להדלקא

μοι ἐπὶ τὸν βωμὸν πρόσφερε

ὧν ἐστὶν ὁ καπνὸς αὐτῶν ἡδὺς ἀνα-  
βαίνων καὶ ταῦτα

τὰ ὀνόματα αὐτῶν κέδρον καὶ οὐδεφωνα  
καὶ σχῖνον καὶ στρόβιλον καὶ πίτυν καὶ  
ὀλδῖνα

καὶ βερώθα καὶ †κανθεχακ

καὶ κυπάρισσον καὶ δάφνην καὶ ἀσφάλα-  
θον ταῦτα

εἶρηκεν ὅτι ταυτά ἐστὶν ἃ σε ἀναφέρειν  
ὑποκάτω τῆς ὀλοκαυτώσεως ἐπὶ τοῦ  
θυσιαστηρίου

καὶ τὸ πῦρ τότε ἄρξει ἐκκαίειν

Bodleian, col. d.

בהון והא באדין תשרא למזק דמא

על כותלי מדבחה ועוד רחע ידיך

ורגליך מן דמא ושרי להנסקה אבריה

מליחי †ואשה הוי מהנסק לקדמין

ועלוי חפי תרבא ולא יתחזה לה

דם †נסבת תורא † ובתרוהי צוארה

ובתר צוארה ידוהי ובתר ידוהי

ניעא עם בן דפנא ובתר ידיא

ירכאתא עם שדרת חרצא

ובתר ירכאתא רגלין רחיען עם

קרביא וכולהון מליחין במלח כדי

ἐν αὐτοῖς, τότε ἄρξει κατασπένδειν τὸ αἷμα  
ἐπὶ τὸν τοῖχον τοῦ θυσιαστηρίου. καὶ  
πάνην νύψαι σου τὰς χεῖρας

καὶ τοὺς πόδας ἀπὸ τοῦ αἵματος καὶ  
ἄρξει τὰ μέλη ἀναφέρειν

ἡλισμένα· τὴν κεφαλὴν ἀνάφερε πρῶτον  
καὶ κάλυπτε αὐτὴν τῷ στέατι· καὶ μὴ  
ὀπταυέσθω

τὸ αἷμα ἐπὶ τῆς κεφαλῆς αὐτῆς· καὶ μετὰ  
τοῦτο τὸν τράχηλον

καὶ μετὰ τοῦτο τοὺς ὤμους καὶ μετὰ ταῦτα  
τὸ στήθος μετὰ τῶν πλευρῶν καὶ μετὰ  
ταῦτα

τὴν ὀσφὺν σὺν τῷ νύτῳ

καὶ μετὰ ταῦτα τοὺς πόδας πεπλυμένους  
σὺν

τοῖς ἐνδοσθελίοις καὶ πάντα ἡλισμένα ἐν  
ἁλατι ὥς

חזה להון כמסתהון ובתר דנה נישפא	καθήκει αὐτοῖς αὐτάρκως· καὶ μετὰ ταῦτα σεμίδαλιν
בליל במשחא ובתר כולא חמר נסך	ἀναπεποιημένην ἐν ἐλαίῳ καὶ μετὰ ταῦτα οἶνον σπείσον
והקטיר עליהון לבונה ויהוון [כל]	καὶ θυμίασον ἐπάνω λίβανον τὸ ηεσε- σθαι [= τοῦ ἔσεσθαι]
עובריך בסרך וכל קורבניך [לרעו] א	τὸ ἔργον σου ἐν τάξει καὶ πάλιν προσ- φορά σου εἰς εὐδόκησιν
לריח ניחח קודם אל עליון [וכל די]	καὶ ὁσμὴν εὐωδίας ἔναντι κυρίου ὑψί- στον· καὶ ὅσα ἄν
תהוה עביר בסרך הוי עב[יד במדה]	ποιῆς ἐν τάξει ποίει δὲ ποιῆς ἐν μέτρῳ
ובמתקל לא תותר צבו די לא [חזה]	καὶ σταθμῶ καὶ μὴ περισσεύσης μηθὲν ὅσα οὐ καθήκει
ולא תחסר מן חושבן חזת[א] ו[א]ע[ין]	καὶ †τω καθηκει των† οὕτως ζύλα
†חזיק להקרבה לכל די סליק למדב[חא]	καθήκει ἀναφέρεσθαι ἐπὶ τὸν βωμὸν
לתורה רבא †כבר אעין ליה במתקל	τῷ ταύρῳ τῷ τελείῳ τάλαντον ζύλων καθήκει αὐτῷ ἐν σταθμῶ
ואם תרבא בלחודווי סליק שיתא	καὶ εἰς τὸ στέαρ μόνον ἀναφέρεσθαι ἔξ
מנין ואם פר תורין הוא די סליק	μνᾶς καὶ τῷ ταύρῳ τῷ δευτέρῳ
* * *	

Here a leaf of the Aramaic is wanting, which is preserved in the Greek.

Cambridge, col. c.

. . . . .  
. . . . .

[והו]ה כומ[ן] אנתא והוית עמה]

[והר]ת עוד [וילירת לי בר אחרן]

[וקרא]תי שמה [קת וחזית] די לה

[יהו]ה כנשת כל [עמא ארי] לה תהוה

[כהנ]ותא רבתא [לכל יש]ראל

καὶ πάλιν συλλαβοῦσα ἔτεκεν ἔξ

ἐμοῦ κατὰ τὸν καιρὸν τὸν καθήκοντα τῶν  
γυναικῶν·

καὶ ἐκάλεσα τὸ ὄνομα αὐτοῦ Καάθ. καὶ  
ὅτε ἐγεννήθη ἐώρακα ὅτι ἐπ' αὐτῷ

ἔσται ἡ συναγωγὴ παντὸς τοῦ λαοῦ καὶ  
ὅτι αὐτὸς<sup>1</sup> ἔσται

ἡ ἀρχιεροσύνη ἡ μεγάλη Ἰαὐτὸς καὶ τὸ  
σπέρμα αὐτοῦ ἔσονται ἀρχὴ βασιλέων  
ἱεράτευμα<sup>1</sup> τῷ Ἰσραήλ.

<sup>1</sup> Read αὐτῷ, and in the next line αὐτῷ καὶ τῷ σπέρματι.

בשנת אר[בע וחל]תין לחיי	Ἐν τῷ ἐνιαυτῷ [τετάρτῳ] καὶ ᾧ ἔτει xi. 4.
יליד בירחא קמ[אה בח]ד ליר[חא]	ἐγεννήθη ἐν τῷ πρώτῳ μηνὶ μιᾷ τοῦ μηνὸς
עם מדרנח שמש[א] ועוד	ἐπ' ἀνατολῆς ἡλίου. καὶ πάλιν
אוספת והוית ע[מה] וילידת לי בר	συνεγενόμην αὐτῇ καὶ ἐν γαστρὶ ἔλα- βεν <sup>1</sup> καὶ ἔτεκέν μοι υἱὸν
תליתוי וקראתי שמה מררי ארי	τρίτον καὶ ἐκάλεσα τὸ ὄνομα αὐτοῦ xi. 7. Μεραρῆν
מר לי עלוהי לחדה ארי כדי יליד	ἐλυπήθην γὰρ περὶ αὐτοῦ . . .
הוא מית והוזה מריר לי עלוהי	
סניא מן די ימות ובעית והתחננת	[The Greek Fragment ends here.]
עלוהי והיה בכל מרר בשנת	
ארבעין לחיי ילידת ביירחה תלית[י]	
ועוד אוספת והויתי עמהא והרת	
וילידת לי ברתא ושויתי שמהא	
יוכבד אמ[רת] כדי ילידת לי ליקר	xi. 8.
ילידת לי לכבוד לישראל	
בשנת שתין וארבע לי לחיי וילידת	
בחד בחודשא שביעיא מן בחר די	

Cambridge, col. d.

ה[עלנא ל]מצרים בשנת שת	
עשרה [ה]עלינה לארע מצרים ולבני	
..... בנח אחי לערן אשויות	
אבניהון . . . י להון בנן שם בני	
גרשון [לבני ו]שמעי ושם בני	xii. 1.
ק[הת עמר]ם ויצהר וחברון ועמיאל	xii. 2.
[ושם] בני מררי מחלי ומושי	xii. 3.
[ונסב] לה עמרם אנתא ליוכבד ברת	xii. 4.
עד די אנה חי בשנת תשעין וא[רבע]	
לחיי וקריתי שמה די עמרם כדי	
יליד עמרם ארי אמרת כדי יליד	
דנה [יו]עִי עמא מן א[רע מצ]רים	
בון [א]תקֶרֶא [שמה עמא] ראמא	

ביום חד יל . . . יא [הו]א ויוכבר  
ברתי בר שנין ת[מ]נה עשרה העלת  
[לא]רע כנען ובר שנין [תמ]נה עשרה  
כדי קטלית אנה לש[כם] וגמרת  
לעבדי חמסא ובר שנין תשע  
עשרה כהנית ובר שנין תמנה  
ועסרין נסבת לי אנתה ובר  
שנין תמנה וארבעין הויתי כדי  
העלנא לארע מצרים ושנין  
תמנן ותשע הויתי חי במצר[ים]

xii. 5.

Cambridge, col. e.

והו כל יומי חיי שבע ות[לתין ומ]אה  
שנין וחזיתי לי בנין ת[ליתאין] עד  
די לא מיתת וב[שנת מאה ותמנה]  
עשרה לחיי היא ש[תא] די מית בה  
יוסף אחי קריתי לב[ני ול]בניהון  
ושריתי לפקדה הנון כל ד[י] הוזה  
עם לבבי ענית ואמרת לב[ני שמעו]  
למאמר לוי אבוכון והציתו לפקודי  
ידיד אל אנה לכון מפקד בני ואנה  
קושטא לבון מהחוי חביבי ראש  
עובדיכון יהוי קושטא ועד  
עלמ[א] י[הו] קאים עמכון צדקה  
וקוש[טא] . . . . . כָּנַע לון  
עללה בריכה ו[זר]קא די זרע  
טאב טאב מִהָנַעל ודי זרע  
ביש עלוהי תאיב זרעה  
וכען בני ספר מוסר  
חוכמה †אפילו לבניכון ותהוי  
חוכמתא עמכון ליקר עלם  
די אליף חוכמתא ויקר היא  
בה ורי שאיט חוכמתא לבשרון  
מתיהב חו בני ליוסף אחי  
[די] מאלפא ספר ומוסר חכמה (xiii. 9?)

xix. 4.

xiii. i.

xiii. 6.

Cambridge, col. f.

. . . . .  
 . . . . .  
 . . . . . תשב . . . . .  
 . . . . . לב . . . . . ש גבר . . . . .  
 . . . . . אַתָּה . . . . . מוהו אֵ . . . . .  
 . . . . . וסגה . . . . . עה לכל מ[אתא]  
 . . . . . ומדינה . . . . . ל לה אחא . . . . .  
 . . . . . הוי בה [לא כוא]ת נכר הוא בה  
 . . . . . ולא דמ[ה] בה ל[נכרי] ולא דמה xiii. 3.  
 . . . . . בה לְבֵיל . . . . . יָ די בולחון יהב[ין]  
 . . . . . לה בה יקר [א]רי כולה צביין  
 . . . . . למאלף מן חוכמתה רחמון[הי] xiii. 4.  
 . . . . . סניאין ושאלי שלמיה רברבין  
 . . . . . ועל בורסי ייקר מהותבין לה  
 . . . . . בריל למשמע מילי חוכמתה  
 . . . . . עותר רב די יקר היא חוכמתה  
 . . . . . וסימא טאבא לכל קניהא הן  
 . . . . . יאתון מלכין תקיפין ועם רב (xiii. 7.)  
 . . . . . וחיל ופרשין ורתיבין סניאין  
 . . . . . עמהון וינסבון ב . . . . . מאת  
 . . . . . ומדינה ויבזון כל די בהון  
 . . . . . אוצרי חוכמתא לא יבזון  
 . . . . . ולא ישבחון מטמוריה ולא

## Translation of the Aramaic.

Cambridge, col. a.

. . . daughter (?) . . . that all . . . to do according to  
 right in . . . Jacob my father, and saw . . . and we said  
 to them . . . they desire our daughter, and we will be  
 all br[ethren] and companions. Circumcise the foreskin  
 of your flesh and appear l[ike us] and be sealed like us  
 in the circumcision of . . . and we will be to y[ou] b[rethren].

\* \* \* \*

Cambridge, col. b.

... my brother at every time ... that were in Shechem ... my brother and he showed this ... in Shechem and what ... [doe]rs of violence, and Judah showed them that I and Simeon my brother went to ... to Reuben our brother who ... before [that he le]ft the sheep ...

\* \* \* \*

Bodleian, col. a.

... peace, and all the desirableness of the first-fruits of the earth, all of it, for food and for dominion; the sword, fighting and battle and slaughter<sup>1</sup> and trouble and rage<sup>2</sup> and murder and famine. Sometimes thou shalt eat, and sometimes thou shalt be hungry; sometimes thou shalt labour, and sometimes thou shalt rest; sometimes thou shalt sleep, and sometimes the sleep of the eye shall depart. Now behold how he has made thee greater than all, and how I give thee the abundance of everlasting peace. And two weeks passed from me, and I awoke from my sleep. Then I said: The one vision is even as the other (?). I wondered that every vision should be (given) to him, and I hid this one also in my heart and revealed it to no man. And I went to my father Isaac and he also [blessed] me likewise. Then when Jacob saw<sup>3</sup> [concerning the tw]elve all ~~that~~ should happen to him according to his vow [and how that] I was first at the head of [the priesthood?], and to me of all his sons he had granted the offering, [he gave thanks] to God, and clothed me with the garment of the priesthood, and [fil]led my hands, and I became a priest to God . . . . ., and I offered all his offerings and blessed my father in my life, and blessed my brethren. Then they all blessed me, and father also blessed me, and I finished

<sup>1</sup> As in Syriac.

<sup>2</sup> The root *קָרַח* in Syriac means to *hiss* (with rage).

<sup>3</sup> *ראה* appears to be a mistake for *ראו* saw.



Bodleian, col. b.

offering his offerings in Bethel. And we went from Bethel, and lodged in the castle of Abraham our father, with Isaac our father. Isaac our father saw us all, and he blessed us and rejoiced. And when he knew that I was priest of the Most High God, the Lord of heaven, he began to charge me and teach me the privileges<sup>1</sup> of the priesthood, and said to me: Levi, take heed to thyself, my son, my son, against all defilement and all sin. Thy privileges are greater than (those of) all flesh. And now, my son, I will show thee the rule of the truth, and will not hide from thee any matter to inform thee in the rights of the priesthood. First, take heed to thyself, my son, against all lust and uncleanness, and against all fornication. And do thou take to thee a wife of my family, and defile not thy seed with harlots, for thou art an holy seed, and holy is thy seed like the holy place, for a holy priest art thou called<sup>2</sup> among all the seed of Abraham. Thou art nigh to [God and] nigh to all his holy ones. Now be thou pure in thy flesh from every defilement of all men.

Bodleian, col. c.

And when thou risest up to enter the house of God, wash thyself with water and then be thou clothed with the garment of the priesthood, and when thou art clothed, again wash thy hands and thy feet, before thou offer anything on the altar. And when thou takest to offer all that is fitting to bring upon the altar, again wash thy hands and thy feet, and offer the split logs, and prove them first (free) from worms, and then offer them, for thus I saw Abraham my father admonishing. Of all the twelve kinds of wood he told me that those of them are fitting to offer on the

<sup>1</sup> רִן (literally = *privileges*) here the rights and privileges of the office, apparently = כְּשֵׁשׁ in Deut. xviii. 3.

<sup>2</sup> The Greek translator seems to have had before him the reading כִּי קִדֵּשׁ לַיהוָה לֵךְ לְעֵינֵי אֲבוֹתָם, and to have neglected the word לֵךְ. This must go back to a time when כ and ך were not distinguished.

altar whose smoke goes up with a sweet savour ; and these are their names :—cedar and bay<sup>1</sup> and almond and fir-cone<sup>2</sup> and acacia (?)<sup>3</sup> and pine<sup>4</sup>, cypress and fig and olive and laurel and myrtle and asphalathus<sup>5</sup>. These are they which he told me it was right to offer under the sacrifice on the altar. And when [thou hast placed] of the wood of these (trees) on the altar, and the fire begins to kindle

Bodleian, col. *d*.

them, then begin to sprinkle the blood on the sides of the altar, and again wash thy hands and thy feet from the blood, and begin to offer up the limbs, salted<sup>6</sup>; offer the head<sup>7</sup> first, and upon it spread the fat, and let there not be seen on it the blood of the offering of the bull(?); and after it the neck, and after the neck its fore-legs, and after its fore-legs the breast with the rib, and after the legs<sup>8</sup> the thigh with the spine of the loin, and after the thigh the hind-legs washed, with the entrails, and let all be salted with salt as is fitting for them according to their need, and after this the meal<sup>9</sup> mixed with oil, and after it all, wine of the drink-offering<sup>10</sup>; and burn on them frankincense, and let [all] thy works be in order, and all<sup>11</sup> thy offerings be [pleasin]g, for a sweet savour before the Most High God, and [whatsoever] thou doest, do it in order

<sup>1</sup> The Greek *σῦδεφωνα* is simply the transliteration of a reading חספא for חספא = bay in Syriac.

<sup>2</sup> חספא may possibly be a corruption of איסרובילא = *στρόβιλος*.

<sup>3</sup> חספא perhaps for חספא = *πίτρυς* of the Greek.

<sup>4</sup> חספא. The Greek *ἀλδύνα* is based on a transliteration. The word is no doubt חספא.

<sup>5</sup> חספא איסרובילא is unintelligible. We give the Greek word to which it appears to correspond.

<sup>6</sup> Read חספא.

<sup>7</sup> Read, with the Greek, חספא = חספא.

<sup>8</sup> For חספא וחספא read probably וחספא or וחספא.

<sup>9</sup> Syriac *ܡܥܠܐ* fine-ground (meal).

<sup>10</sup> Or "pour wine," as the Greek.

<sup>11</sup> The Greek read וחספא.

[by measure] and weight; add nothing<sup>1</sup> which is not [fitting], and fall not short of the account of what is fitting. And the logs that are fitting<sup>2</sup> to offer for all that goes up to the altar, (are), for the great bullock a talent<sup>3</sup> of wood by weight; and if the fat alone is offered, six minae; and if it is a bull-calf<sup>4</sup> which is offered . . .

\*            \*            \*            \*            \*

Cambridge, col. c.

[and it happen]ed about the ti[me of woman that I was with her, and she concei]ved again [and bare me another son, and] I [call]ed his name [Kohath, for I saw] that to him [would b]e the gathering of all [the people, for] his would be the high [priest]hood [over all Is]rael. In the fo[ur and thir]tieth year of my life was he born, in the fir[st] month [on the fir]st day of the mo[nth] at sunrise. And again I was wi[th her] and she bare me a third son, and I called his name Merari, for it was bitter to me concerning him exceedingly, for as soon as he was born he died, and it was very bitter to me concerning him, because he was like to die, and I besought and prayed for him, and it was in all bitterness<sup>5</sup>. In the 40th year of my life she bare, in the third month. And again I was with her and she conceived and bare me a daughter and I made her name Jochebed (for) [I] sai[d], as she hath born to me honour, she hath born for me glory to Israel. In the 64th year of my life she bare, on the first day of the seventh month after that

Cambridge, col. d.

we entered Egypt. In the sixteenth year we entered the land of Egypt and to my sons [were given] the

<sup>1</sup> כִּבְיָ as in Dan. vi. 18 and in Syriac.

<sup>2</sup> Reading דִּוּק for דִּוּק.

<sup>3</sup> Read כֶּכֶר as the Greek.

<sup>4</sup> The Greek represents a reading פֶּר חֲתָן for פֶּר חֲתָן, or in Hebrew פֶּר שֹׁר for פֶּר שֹׁנִי.

<sup>5</sup> For דְּוִיָּה בְּנִי בִמְרַר, which gives no sense, read perhaps דְּוִיָּה בְּנִי בִמְרַר  
“and I was weeping bitterly.”

daughters of my brothers at the time of marriage (?) [and there were born] to them sons. The name of the sons of Gershon, [Libnai and] Shimei; and the name of the sons of Ko[hath, Amra]m and Izhar and Hebron and Uzziel; [and the name of] the sons of Merari, Mahli and Mushai. [And] Amram [took] to him as wife Jochebed my daughter, while I was yet living in the 9[4]th year of my life; and I called the name of Amram, when he was born, Amram, for I said when he was born, this (child) [shall br]ing out the people from the l[and of Eg]ypt. therefore [his name was] called the exalted [people]. On one day [were they born, he] and Jochebed my daughter. Eighteen years old was I when I went in[to the l]and of Canaan and [eigh]teen years old when I slew She[chem] and destroyed the workers of violence. And I was nineteen years old when I became priest and twenty-eight years old when I took to me a wife. And eight and forty years old was I when we went into the land of Egypt, and eighty and nine years I lived in Egypt.

Cambridge, col. e.

And all the days of my life were 1[3]7 years and I saw my sons of the th[ird generation] before I died. And in the [hundred and eigh]teenth [year] of my life, that is the y[ear] in which Joseph my brother died, I called [my] so[ns and] their sons and began to charge them all that was in my heart. I answered and said to [my] sons [Hear] the word of Levi your father

and hearken to the charge of God's beloved;

I give you a charge, my sons,

and I show you the truth, my beloved.

Let the beginning of your works be truth,

and [let] righteousness abide with you for ever.

And tr[uth] . . . .

to them the harvest is blessed.

The sower that soweth good, gathereth in good,

and he that soweth evil, his seed returneth upon him.

And now, my sons, a book of instruction in wisdom teach <sup>1</sup>  
to your sons,  
and let wisdom be with you an everlasting honour.  
He that teacheth wisdom, she is an honour in him,  
and whoso despiseth wisdom is given over to contempt,  
My sons, behold Joseph my brother,  
[who] wrote a book and instruction in wisdom.

Cambridge, col. f.

. . . . man . . . . and increased (?) . . . to every co[untry]  
and city . . . to him brother . . . was in it, he is [not like]  
a stranger in it, and not li[ke to] a stranger [in it] <sup>2</sup> and  
not like a [foreigner] in it, for they all give him honour in  
it, for all desire to learn of his wisdom.

[His] friends are many,

and they that salute him are great ones.

On a seat of honour they set him,

to hear the words of his wisdom.

Great wealth of honour is wisdom,

and a goodly treasure to all that get her.

If there come mighty kings and much people,

and an host and many horsemen and chariots with them,

And take . . . country and city,

and spoil all that is in them,

The treasures of wisdom they shall not spoil,

nor find out her hidden things, nor . . . .

R. H. CHARLES.

A. COWLEY.

<sup>1</sup> Read אליהו.

<sup>2</sup> לא דם[ה] בה ל[נכרי] and לא כוא[ח] נכר הוא בה are dittographs.